

Scientifically-Philosophical Analysis Of Cultural And Spiritual Heritage

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ABSTRACT

This paper investigates major points of the scientifically-philosophical analysis of cultural and spiritual heritage. Moreover, research has been conducted on both practical and theoretical background. Finally, in case of Uzbekistan, scientifically-philosophical analysis of cultural and spiritual heritage was developed.

Keywords: Scientific research, philosophical analysis, cultural heritage, spiritual heritage.

1. INTRODUCTION

There is no doubt that the popular culture is a socio-historical reality, but it has become a problem for the younger generation to become a life school, rational use of the invaluable folklore experience in building a new, modern life.

The socio-historical experience of the people does not go unnoticed, it reflects material and spiritual wealth. However, these riches come as a continuation of the material and spiritual wealth created by previous generations, as well as more advanced and enriched forms. It is not just a matter of influence or dependence but the continuity of socio-historical processes, the legacy of humanity's life(Abudureyimu, Materials, & 2014, n.d.).

Cultural heritage is the material and spiritual wealth, traditions, experiences, life styles and lifestyle left by previous generations (ancestors). It is a cultural heritage, when generations are interconnected, to ensure the evolution of social life.

Only stereotypes of cultural heritage that serve to human perfection and development are transformed into folklore and are accepted by new generations. Spiritual heritage is a collection of spiritual values, from ancient times to our ancestors, our ancestors, political, philosophical, legal, national and religious values, morals, scientific achievements, historical, artistic and artistic works that have reached us from historical sources, learned(Elo, 2016; Onder, 2002).

There may be destructive symptoms in the future, even with positive signs in any culture that do not fit in later years. It is quite natural that the dialectical character of social life is sometimes transformed into a surplus or negative reality in another era or condition, or else the negative, forgotten episode(Kuralbayev, Myrzaliev, & Sevim, 2016).

2. RESEARCH BACKGROUND

Sometimes people who live in folk culture and perform their functions may lose their previous positions at the next stages of development, not demanded, or even openly rejected. For example, due to scientific-technical progress and market relations, the persistence of people over time has not affected the tradition of hearing the previous three or four days.

However, this does not mean that patriotism has absolutely abandoned the system of people's culture or has been rejected by the time. Nowadays, art of crafting deals with those who specialize in this field and who are interested in it. More than 50-60 years ago, patriotism came as a attribute of weddings in rural areas. At this point we see that folk art of folklore is changing from the point of view of history,

and the tradition of tradition breaks out from the wedding because of the temptation to become more demanding in time(Li, Qian, Howard, & Wu, 2015).

3. THEORETICAL BACKGROUND

From the perspective of inheritance, patriotism is becoming a family tradition. Abdullayev's Children's Town in Khiva, Nurmatov in Shovot, and Shoberdi Bolta's son from Surkhandarya built in the family traditions. We also see such wealth in folk arts, such as dumbbells, maulings, cradles, knives, and daggers. Thus, traditions of family doctrine provide not only the preservation of national culture and art, but also their modern requirements.

Vorosity is especially evident in traditions, customs and traditions. The experience gained by the Nation in the process of historical development is a spiritual heritage. This ordinance becomes a tradition as a result of repeating itself for years, even for centuries. Progressive traditions become the attribute of the people's cultural life over time.

Sustainability, preservation, immortality and repetition are traditionally symbolic.

The stability, stability, repetition, and preservation of the tradition make some culturally sensitive features, appearances, and characters impeccable. For example, after the morning ritual washing the face and greeting others has become an eternal tradition in the ethical culture of our people. Take the guest down to the table; tea delivery, and "get where, take, take" is a stable sign of our ethical culture. Obviously, the culture of our people is evidenced by its traditions of spirituality and material wealth. Traditionally, values, values, concepts and concepts can only be regarded as folklore. As N.Najimov writes, "traditions can not be forced upon people, they are a historical expression of the people's social status, lifestyle, everyday life and material production ... Traditions have been passed on by social beings, past experiences, from generation to generation will be delivered. Traditions are a base, a lesson for progress. "

Studying and popularizing the cultural and spiritual heritage of our people has become a realistic creative, patriotic and nationalist activity in the years of independence. Today, our people, especially young people, are the names of hundreds of great friends of Yassaviy, Imam Al-Bukhari, At-Termizi, An-Nasafi, as-Samarkandiy, An-Hanafi, Bahovuddin Nakshband, Gijduvoniy, Fitrat, Behbudiy, Munavvarqori Abdurashidxonov and their spiritual heritage. "The existence of such unique figures in our history is a phenomenon, a unique phenomenon. It is a spiritual fortune not only for today but also for our future generations, and it is inevitable that we will be able to measure our people and give us an incomparable spiritual force. "

4. DISCUSSIONS

Each episode tries to keep its influence in a stable form of folk culture - folk traditions, rituals and festivals, and create unique cultural treasures. During the years of independence, religious and traditional ceremonies of our people (Mother's Day, birthday of great religious leaders and celebrities, Kurban Hayti, celebration of Roza Hayit, etc.), Navruz, Mehrjon's festivity, Sumalak, Gul's lake, Qovun district, "Ona bugday" , National games such as Uzum number, Cotton Festival, Kurultay, Chaugong game, Shepherd's game, Kurash, have become a tradition.

5. CONCLUSION

At the same time, it is becoming a problem today to preserve historical traditions, ceremonies and especially historical and cultural differences in the holidays. A great deal of noise, scarcity, fake "popularity" is growing through the magnet, the synthesizer. The essence, the essence of the centuries-old traditions of the people's culture, the active movement of the people, and the change of participation in falsehood are observed. In our opinion, it is necessary to preserve internal identity and archaism, even in the traditions, ceremonies and holidays, even if it is a conservative, primitive effect.

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